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[COLLECTANEA ADAMANTÆA.—XV.]

Un-Natural History,

OR

MYTHS

OF

ANCIENT SCIENCE;

Being a Collection of Curious Tracts on the Basilisk, Unicorn, Phœnix, Behemoth or Leviathan, Dragon, Giant Spider, Tarantula, Chameleons, Satyrs, Homines Caudati, &c.

NOW FIRST TRANSLATED FROM THE LATIN,

AND

Edited, with Notes and Illustrations,

BY

EDMUND GOLDSMID, F.R.H.S.,
F.S.A. (Scot.)

IN FOUR VOLUMES.

VOL. II.

PRIVATELY PRINTED.
EDINBURGH.
1886.

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The Unicorn—*Continued.*

CHAPTER II.

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4. It is an inhabitant of Arabia, Syria, Tartary, Ethiopia, and India. Two unicorns seen at Mecca by the great Vertomannus. Many of them kept by the King of Persia.
5. An account of the size, shape, bodily habits, and sounds produced by the Monoceros.
6. The petty disputes of some writers passed over. Reason given. Vertomannus excused and reconciled.
7. The existence of the Monoceros confirmed by arguments.
8. The unicorn not without good authorities. At Dresden, a unicorn on constant view. At Fredericksburg, in Denmark, two unicorns seen by Aldrovandus.
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10. The fable of the extinction of the unicorn at the Flood refuted.
11. Is the unicorn an antidote for all poisons.
12. How the true may be distinguished from the false unicorn horn.
13. Note to the reader.

I. The unicorn (of which we are at present speaking) is a four-footed animal, with a single and very long horn on its forehead. The creature is incapable of being tamed, of a very fierce,

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solitary, and brave temperament, and possesses extraordinary speed. It is an inhabitant of the wild wastes of Arabia, Syria, Ethiopia, and India. It is of the size of a horse, and has that creature's mane. It has the feet, head, and legs of a stag, and the tail of a goat or hog. Its cry is of the most terrible description.

Of the form of the animal, as of everything else with the exception of man, we are, *à priori*, ignorant. Accordingly, the definition we give is merely an enumeration of certain peculiar properties and distinctive marks, and is, at the same time, somewhat vague. We proceed as best we can, not as we ought, for that is impossible. That it is an animal, a quadruped, and carries a single horn on its forehead, is devoid of all doubt. On the nature and value of this horn we shall speak further on, in some notes to our main treatise. What follows requires the corroboration of proof.

II. We have used the words "incapable of being tamed," and "of a very fierce nature." God himself said this. In Job, chap. xxxix., v. 9-10, we read—"Will the unicorn" (*N.B.*—Some incorrectly substitute *rhinoceros* here and elsewhere for *unicorn* in translating the Hebrew *r'em*, but against them we have not only Luther, but the Septuagint, and French, Italian, Spanish, English, and Belgian translators, to say nothing

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of Drusius, Schlinder, Flacius, and others) "Will the unicorn be willing to serve thee, or abide by thy crib? Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?" Hence in Psalm xxii., verse 21, the cruel persecutors of our Lord are not inaptly compared to unicorns, and placed by the side of the lion. The Messiah complains thus :—"Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns."

That it is a solitary animal is clear from many proofs. It is an infallible truth of zoology that all creatures of a fierce disposition, such as the lion, leopard, panther, and bear, delight in solitude. Special points to be noted are that it inhabits untrodden tracts and districts furthest removed from the haunts of man. With very few exceptions it has never come into the possession of man, unless in the sense that its horns, when cast, are sometimes found. The rarity of these horns makes them coveted and dear. This is my reason for believing that Idaith Aga (an Ambassador of Solyman at the Court of the Emperor Maximilian, known as Marcus Scherer before his abjuration of the Christian religion, and a great friend of Ulysses Aldrovandus) did not take the word unicorn in its peculiar and distinctive sense, when he dared to say in a full meeting of the first men of Vienna that he had seen these animals in a

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desert part of Arabia, wandering about in flocks like herds of cattle.

III. Its courage is shown forth by God himself to Job in the book called after him, chapter xxxix. v. 11, "Wilt shou trust him because his strength is great?" and in Numbers, chap. xxiii, v. 22, "God hath brought them out of Egypt; he hath as it were the strength of an unicorn." The same words exactly, occur again in chapter xxiv. 8. We maintain that the speed of the unicorn is not inferior to that of the goat, panther, hare, horse, or dog. Psalm xxix, 6, is especially noteworthy, where we read that Jehovah "makes the cedars of Lebanon to skip like a young unicorn."* Any creature may be possessed of extreme speed, when it is not overburdened with a mass of flesh. Indeed among both men and the lower animals, the strong are the swift.

IV. That it is an inhabitant of Arabia and Syria requires no further proof than that in very many passages of Sacred Writ it is made an inhabitant of Phœnicia, Syria, and Arabia. These animals, accordingly, were not altogether unknown. A clearer proof of this may be got, I believe, from Psalm xxix, 6, where it is said: "Thou maketh

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* This verse is misquoted. In the authorised version it reads: "He maketh them (the cedars) skip like a calf; Lebanon and Sirion like a young Unicorn."

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them (that is, the cedars) to skip like a calf; Lebanon and Sirion like a young unicorn." Here it is conjoined with Lebanon and Sirion in a sort of treble comparison and in a following verse* with the wilderness of Kadesh. From these quotations, I believe, the argument holds good that in this case the thing contained has some relation to the thing containing it (*i.e.* the Unicorn to the wilderness of Kedesh, Lebanon, or Sirion.) We have the authority of the most unimpeachable authorities for saying that it is an inhabitant of the the wilds of Ethiopia and India. Lewis Vertomannus, of Bologna, whom Scaliger speaks of as an excellent man in his 205th Discursus, saw two unicorns at Mecca, which, he says, were sent over by the Prince of Ethiopia as the means of cementing a closer friendship with the Sultan.† M.

* The 8th.

† The passage alluded to is as follows: "On the other part of the temple are parkes or places inclosed, where are seene two Vnicorns, named of the Greekes Monocerotæ, and are there shewed to the people for a myracle, and not without good reason, for their seldomenesse and strange nature. The one of them, which is much hygher then the other, yet not much vnlike to a coolte of thyrtye moneths of age, in the forehead groweth only one horne, in maner ryght foorth, of the length of three cubites. The other is much younger, of the age of one yeere, and lyke a young coolte, the horne of this is of the length of foure handfuls. This beast is of the coloure of a

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Paulus Venetus,* from his long acquaintance with the Tartars, and more especially the Eastern tribes of them, (Bk. iii. chap. 15, on Oriental writings) says that unicorns and elephants are found in great numbers in that country. Similarly Leonard Ranchwolff writes to the effect that he had heard from a certain Persian, that the Sophy, King of Persia, brought up two or three unicorns at Samarcand. Thomas Bartholinus, in the passage quoted above, says: "Sailors and merchants who have returned to Europe from China

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horse of weesell coloure, and hath the head lyke an hart, but no long necke, a thynne mane hangyng onlye on the syde; theyr legges are thyn and slender lyke a fawne or hynde; the hoofes of the fore feet, are diuided in two, much like the feet of a goat, the outwarde part of the hynder feete is very full of heare. This beast doubtlesse seemeth wylde and fierce, yet tempereth that fiercenesse with a certain comelinesse. These Vnicornes one gaue to the Soltan of Mecha, as a most precious and rare gyfte. They were sent hym out of Ethiope by a kyng of that countrey, who desired by that present to gratifie the Soltan of Mecha." (Voyages of Vertomannus in 1503, translated by Richard Eden in 1576, and reprinted for the Aungervyle Society 1884. Series III. pp. 56-57.)

* Or Marco Polo. He was a Venetian by birth and travelled in Tartary with his father and uncle. On his return to Italy in 1295, he wrote an account of his journey and seventeen years' residence at the court of the Grand Khan, which was first printed at Venice in 1495, 8vo.

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and other districts of India* bear witness to this fact. They say that when traversing the vast deserts with cautious footsteps, they have seen, in the deserts of Arabia and other solitary places, a wild beast of this description take refuge in woods and untrodden places, and not without a feeling of fear in their own hearts. But so great was its speed, they say, that it very quickly was lost to view, and prevented those who saw it from obtaining a more accurate look at it."

V. The other points, namely, those that concern its size, shape, and habit of body and cry, we shall now consider shortly, in order to make our work as brief as possible. We are not however without proofs. After Cardanus, from whom we have above quoted a passage, we must give an extract from Scaliger, which is to the following effect:— "Unicorns are about the size of a horse; they have the head, feet, and legs of a stag, their hair and coat is of a dark chesnut tinge. They have the mane of a horse, though scantier and not so long. Their hips are covered with hair. I have seen a horn of one of these creatures at Nicea, and others at different places. One of these was yellowish, another of a dull tinge, more like the

* China *and other* districts of India! Bartholinus may have been very learned, but he certainly was no Geographer.

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colour of box than anything else. Another was reddish. I have a piece of one in my possession, which is of a white colour." Its cry Ælian describes as most unearthly and shrill; Pliny says it is a deep bellow, while Solinus calls it terrible. The words of the late Sperlingius, in his *Lectures on Zoology* (On the Unicorn, cap. vi., part 7), apply in this instance. "The cry of this animal cannot be exactly described apart from other cries." Eusebius says:—"The cry of the cat and unicorn is disgusting, and has a weird ring about it. There is no doubt about the cry of the cat. Their cries vary with their different wants. When goaded by desire they give forth unearthly cries, and fill a house with their loud yells." *

VI. After what has been said on this point, we pass on to the common tradition, which has not been unopposed by authorities, as to the hoofs, feet, horn, and similar adjuncts of the unicorn. Some, for instance, say its hoof is solid, others that it is cleft. Some declare its feet are hairy, others that they are soft and smooth. Some say its horn is of the length of two cubits, others that it is more or less; and while some say the colour of this horn is dusky grey, and others black or dusky, there are even some who maintain it is of a bright hue. These points, however, are of too

* A fact that can be sworn to by millions

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minor importance to require a detailed discussion. The individual varies with the locality. We can see one kind of dog in England, another in Germany, though both are of the same species. And without further words, we may say that the variety of the human race is so great that a comparison of Germans with Ethiopians, of these with Italians, of Italians with Danes, Greenlanders, Laplanders, or Muscovites, would be a source of great surprise to us. In the meantime, however, are we to admit that the unicorn is a peaceable creature in the sense that Scaliger and Vertomannus do?* I, of course, agree with the Scriptures, and experience of other men, who attribute to it unsatiable ferocity; but are we to side with Bartholinus, and say that some small corruption has crept into the text of Vertomannus? Had we, however, any reason to offer for the statement of either of these authorities, we would say that the two unicorns which were seen by Vertomannus had been tamed by a long captivity and subjection, whereby their otherwise unconquerable ferocity had been completely crushed out. There is no doubt that this is the case with lions, bears, and panthers, the fiercest of the animal creation.

VII. Such being the case, who cares any longer

* Vertomannus says nothing of the kind; see extract given p. 9, note.

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to be of such simplicity or obstinacy as not to hestitate to oppose his own view to so many proofs, both divine and human, for the existence of the unicorn? Who does not dread to do so? The sacred writings speak out on the subject, and in many places praise the unicorn. Shall we now stand up, and contend for the non-existence of the Unicorn? Nature herself complains, and is loud in her own defence, while from time to time she urges that the Creator of the world was not so utterly careless of the animal creation at the time of the impending Flood, as these writers try to make out. The power of procreation was not given them for no purpose. Though the individual dies, the species certainly survives. "If," says the acute Scaliger, "anything were wanting, a vacuum would be created in the forms of animal life. This would be a far greater fault in Nature, than a vacuum in space without substance." We have already fully seen how many are the species of unicorns. Lewis Vertomannus saw two unicorns called such, par excellence. This man, two centuries ago, made a minute examination of the whole of the East, both Egypt and the two Arabias, Africa, and India, as the journal of his whole journeys clearly shews. "This Vertomannus" (I use the words of Bartholinus) "on coming to Meccha, a great city in the Arabian desert, accompanied by his companions in his

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journey, went first over the celebrated temple of Mahomet. Having turned to one side of this temple he saw two creatures which he recognised as unicorns. This is testified to by his own words." (Bk. I. cap. 18, "On Arabia.")*

VIII. Is there any Prince, Duke, or King in the world, who has not either seen, or possessed and regarded as among the most precious of his possessions, a unicorn's horn? The Dresden *exotikothaumatourgematatameion*,† a word which, though confused, is yet ingenious, and is used by Vechnerus, in his breviary or description of Germany, certainly is not without a specimen. There is also in Fredricksburg (the finest fortified town of the King of Denmark) a unicorn's horn, seven feet in length (Roman measure), and with a girth of seven inches. It is a conspicuous object, and has been described by D. Thomas Bartholinus, a Dane. Ulysses Aldrovandus, a man of the widest reading, in his discussions on quadrupeds (Bk. I., page 223), says, "I have seen at Rome two unicorns' horns, one which belonged to Pope Clement VII., and another, which was the property of my own nephew, the very famous prince Peter, Cardinal Aldrovandus, &c."

* Poor Kirchmayer! How would he account for the numerous extinct species now known only from their bones, the Mastodous, Megatheriums, &c.

† Now the Museum.

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IX. To Historians we must either grant historical accuracy, or the fact must be proved more fully by our own efforts. Where, in truth, are we, if history does not stand on its own legs? Certain mad Thomists* may now come and try to cry me down by bringing up at one time the difference of opinion existing among some authors when describing this animal; at another, some empty argument or other. My answer is a short one. I do not listen to them. The words of a very learned man, Aldrovandus (Nat. Hist. Quad. Bk. I. cap. 6), are worth quoting. "Those to whose minds my answers are lacking in trustworthiness, I maintain, are wanting in intellect, and I call them obstinate who do not blush to deny the evidence of their senses, since so many proofs of the existence of the unicorn are everywhere apparent." It is my opinion, nevertheless, that many of these specimens have been obtained more from desert places, than as the actual results of hunting. The horns are those that have fallen, and can easily be distinguished from other horns by their general appearance, colour, size, and shape.

* From this we may rank Kirchmayer as a Scotist. The Thomists and Scotists represented the rival orders of the Dominicans and Franciscans. Their theological disputes lasted for centuries. The names refer to their leaders, Thomas Aquinas and Duns Scotus.

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X. But at this point we must once for all destroy that error, which is firmly fixed in many minds. It is said that these animals perished at the great flood, and that their bones are now dug up from the earth. But it is a fact, which must be a source of joy and congratulation to vendors of trifles, that this is a kind of mineral,* which neither by its hardness, nor weight, nor solidity, nor scent, has anything in common with the horn we are discussing, not to speak of several of its higher properties.

It is dug up in Thuringia, Bohemia, the Hercynian Forest near Elbingerod, at Hildesheim, Heidelberg, in Silesia, Moravia, and many places of Misnia. Clusius, Ferrantes Imperatus (Bk. 25), and Franciscus, his son, mention that it is found in Italy. Olaus Wormius possesses several pieces, one of which, on the authority of Bartholinus, is white, friable, soft, and of a very agreeable scent. Sennertus makes a true remark when he says:—"Why is it more likely that these horns should be found in some places rather than others in which the unicorn lived?"

XI. In order, however, to separate the gold from the dross and the true from the false, we propose to place two minor questions in the

* This passage is far from clear, but evidently refers to those stones, mentioned in Vol. I., p. 54, as being a cure for broken limbs, ulcers, &c.

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appendix, which will help us. One question is to the following effect:—Is the unicorn horn a cure for all diseases, or does it possess, even in the slightest degree, those virtues which are attributed to it? I answer:—The world is prone to be deceived. No man does an injury willingly. A just man goes to extremes occasionally. Rumour is but an echo; it doubles and trebles everything. Many things are said in praise of great men to win their favour. Poisons are of such varied natures that it is impossible for a single antidote to be given for them all. Men exaggerate everything by their individual treatment of rumour. Deceit is rampant in market places and such like haunts of men. The greatest doctors among the Arabians, Ethiopians, Greeks or Latins would not have been struck dumb at these most divine properties. Nothing is now praised except what comes from the Indies and the Malay islands. Every-day events, although of the greatest importance, pass unnoticed from constant repetition.* A most learned writer, D. Thomas Bartholinus, quotes Crato of Craffthem, Baccius, Horatius, Augenius Horstius

* It is not easy to see what all this has to do with the question proposed: *Is the Unicorn's horn a cure for all diseases?* It reads rather like the celebrated "What! no soap! So he died, and she, very imprudently, married the barber, etc. etc."

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and others, and declares that the horn of the stag and the horn of the rhinoceros are every whit as good as the unicorn's. The same decision is come to by Aldrovandus, by Andreas Marinus and Apollonius.

XII. How can the true unicorn's horn be distinguished from the false? The answer given is: If, when thrown into hot water it causes bubbles to rise; if, when poison is present, it produces perspiration; if it heals dogs that have drunk of poison; if, by means of this horn, a circle may be drawn in which a lizard, scorpion, or spider being placed, it does not attempt to retreat. In all this, however, superstition and truth strive for the mastery. It is false that the 'unicorn' horn sweats, that it is the only thing that can always cause bubbles in hot water. The account which Jordanus gives of a certain Jew and other beggars,* is merely a result of superstition and magic, for these men used magical incantations to prevent their spiders, serpents and scorpions from crossing a drawn line, and did not work with the help of a unicorn's horn. If there is any substratum of truth in the statement; it is not by a circle, but certain hidden qualities of which it is an allegory, that they

* Jordanus says a Jew and his companions drew a circle with Unicorn Horn, whence no reptile could escape.

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produced the effects they did. Bartholinus, in chapter 10, and in what he says on several occasions, agrees with us, when he calls this account the greatest nonsense. Meanwhile we are safe in saying that no one denies that the unicorn's horn is an antidote to poison.

Note to the Reader.

XIV. I ask for these lines a kindly reading. To the good, all things are good; to the wicked, the best things appear the worst. I have undertaken this writing by the advice of friends. I am, on the present occasion, indebted to many wise men, to whom I bear a most humble sense of reverence. To Bartholinus, son of Casparus, a man of the greatest distinction, I am under the greatest obligation, and own it with pleasure. I neither could, nor ought to have spurned the stories alluded to herein of my own consciousness. Bartholinus's lot it was to do that before me. I have on every occasion, however, used my own talents in discriminating, and have not given a hasty credence to every chance promiscuous tale. An impartial reader will see this, and if I have done anything amiss, he will impute it to me; if anything good, to God, to whom alone be glory everlasting.

Amen.

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On the Phœnix,

BY

GEORGE CASPARD KIRCHMAYER.

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PREFACE.

WHAT is scarce is prized. Poets are not the only sources of profit and pleasure. Philosophers are so too. I, who am the lowest and last of the learned, claim none of these qualities for myself. Could there be, indeed, a more immodest claim than such a one on my part? Yet while the result I come to may be a very small one, I take credit for the attempt as being a praiseworthy one. A year ago I held a dissertation on the Basilisk, while quite recently the Unicorn

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was the subject of my investigations. On another occasion I shall treat of the behemoth and leviathan if spared. At the present time I propose to enquire into the subject of the Phœnix. I do so, in order to bring together the great number of similitudes, proverbs, phenomena, and remarks which have been made on this subject, and which are found collected nowhere else. I have to enquire, with the help of God, what real truth there is in the Phœnix.

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On the Phœnix.

CHAPTER I.

ARGUMENT.

1. The term Phœnix. The palm, its nature.
2. Notes on the accentuation of the word.
3. Explanation of different meanings of the term.
4. The Phœnicians, not the first seamen, nor the discoverers of letters.
5 and 6. Different meanings of the term, continued.
7. Synonyms of the word.
8. A description of the Phœnix as given by mythologists.
9. Varied and incredible reports as to its longevity.
10. Supposed to be the only specimen of its kind in the world. A quotation from Clement, of Rome.
11. Said to rise again from its own ashes. Manner thereof.
12. A curious and more exact statement of the circumstances, by Clement, of Rome.
13. The materials from which it is re-born a matter of dispute among authors.
14. Its locality and birth-place. It is supposed to have been an inhabitant of Paradise by Lactantius Firmianus.
15. Men of the greatest authority have rejected the notion of the story being a myth, and accepted it as an historical fact. Their names.
16. Estimate of Clement's evidence.

I. No one can rightly estimate what he knows nothing about. The blind are thus in the habit of forming opinions about colours. In order to

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conduct our enquiry in good faith, I shall first speak of those things that are everywhere mentioned by authors on the mythical subject of the Phœnix, and then shall proceed in order to the full discussion of the whole subject. To begin, then, with the word itself. The term "phœnix" is so called, according to Pliny, from the palm tree, because the bird is of a bright purple colour. It need not be mentioned that the Greeks call the palm "phœnix." Judæa and the whole of Syria are very abundant in palm trees. This is proved by the Holy Scriptures, and by Pliny, when speaking of the palm trees of Syria (Bk. 13, c. 5). Pliny's words in his description of the palm tree are very well chosen. He says—"In many places this tree is used as a kind of rough coat, as it were, to protect the walls of houses against damp. The palms of greater height form whole forests, the trunks of the tree being protected all round by pointed leaves, which are arranged in the form of a comb; these are, it must be understood, wild palms, though sometimes by some wayward fancy or other they are known to make their appearance among the cultivated varieties. The other kinds are tall, round, and tapering, and, being furnished with dense projecting knobs or circles in the bark, arranged in regular gradation, they are found easy of ascent by the people in the East; in order to do which the climber fastens a

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loop of osier round his body and the trunk, and by this contrivance ascends the tree with great speed. All the foliage is at the summit, and the fruit as well; this last being situate not among the leaves, as is the case with other trees, but hanging in clusters from roots of their own among the branches, and partaking of the nature both of the grape and apple. The leaves terminate in a sharp point like that of a knife, while the sides, being deeply indented, were first looked upon as lovely gems. At the present day they are split open to form ropes and wythes for fastening, as well as light umbrellas for covering the head."

II. There is another explanation of the name found in Isidorus (Bk. xii., chap. 7). "The Arabians," he says, "call anything out of the ordinary, 'phœnix,' and the phœnix is a singular and unique creation among the feathered tribes." This, however, has little to do with our subject. We must make a note on the accentuation of the word. φοινιξ has the vowel iota short, though by position it would be long, while in all the other cases except the vocative it is long by nature. Eustathius is our authority on this point. Wellerus says that in φοινιξ, θώραξ, κὴρυξ and in all such words the last syllable is by nature long, as is seen in the genitive. (Greek Grammar 'On Accents,' rule 3, p. 60.) Pasor in his tract on accentuation, rule 12, recognises in

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this, as in similar instances, an exception to the general usage. For this reason we shall accuse no one.

III. To prevent our confounding truth with error, or rejecting it altogether, we must remove all ambiquity from the term. The word Phœnix is commonly accepted as meaning reddish (being used as an adjective), or something very nearly approaching red. An instance of this occurs in Apoll. Argent. 2., which, being translated, means "The helmet shone with ruddy plume." It is also commonly used as a substantive. (1) As the name of a man. Thus in Homer's Iliad, Bk. i., the tutor of Achilles is called Phœnix. The son of Antenor the Trojan, and brother of Cadmus, was also called by this name. Orosius, however, says that Cadmus was the son of Amyndor. The matter is of little importance here. In Pliny, a certain Phœnix, the disciple of Lysippus, a statuary, is mentioned, Bk. xxxiv., chap. 8. In Pausanias (in his Itinerary of Greece), we hear of a certain poet whose name was Phœnix. Those who have dipped deeply into mythological lore tell us that Phœnix was the son of Neptune and Lybia. From him, or perhaps from the brother of Cadmus, the national name of Phœnicians has sprung. We know the verse of Silius—

Et qui longa dedit terris cognomina Phœnix.

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IV. How great was the wondrous genius of the Phœnicians that enabled them to excel all the rest of the world! They are considered by most men to have invented letters, and to have been the first to discover the art of navigation. Let me quote Dionysius—

> Phœnicum regio est: hi rubro gurgite quondam
> Mutavere domum, primique per æquora vecti,
> Lustravere salum, primi docuere carinis
> Ferre cavis, orbis commercia—

Also Lucan, Bk. iii.—

> Phœnices primi (famæ si creditur) ausi
> Mansuram rudibus vocem signare figuris.

While I do not deny that the Phœnicians were the most skilful mariners, and were especially pre-eminent in their study of the mathematical science, I yet maintain that they were not the first of mankind to discover the art of navigation and of letters. For what in such a case becomes of Noah to whom, and to whose posterity as a natural consequence, the Creator himself imparted the skill of navigation? * On this point we are opposed by Simon † (Major. in Dieb. canicul. coll.

* Our author seems here to suggest that Noah had something to do with the navigating of the ark. If so, I fear he must have come into collision with the orthodox believers in Scripture, almost as much as the late Doctor Colenso, who dared to express a doubt as to the very existence of that floating menagerie.

† Richard Simon, born at Dieppe in 1638, died

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23, p. 796), by Andrew Senftleben, and recently by Loccenius,* Bk. i., chap. 1., On Maritime and Naval Law. (Thesis. ii. p. 10.) To the Hebrews, again, and the Sacred People of God, we are to attribute the custody of letters rather than to the Phœnicians. The sound shews this to be the case: it is attested by the sense of order: a healthy and reasoning mind is satisfied with nothing else: the sacred writings themselves demand it. This, however, by the way.†

V. Again (2), a certain horse belonging to Cleosthenis Epidamnus was called Phœnix. (3) Pausanias has recorded that a river of Thessalia, which emptied itself into the Asopus, bore the name of Phœnix (Pliny, Bk. iv., cap. 9; Strabo, Bk. ix.). There is also another which flows through the Ægian territory and falls into the sea, as again Pausanius declares in his "Itinerary." (4) There is also a mountain of the same name, the highest in all the neighbouring region, and on which there was once a citadel standing. It is

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there in 1712. He was a priest of much learning, and wrote a number of curious works more or less connected with religious questions.

* John Loccenius was one of the professors at the University of Upsala in 1670. His most curious work is *Leges West Gothicæ*, folio.

† Kirchmayer, as we know, has been proved to be wrong.

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situate in the southward direction, and close to the Isthmus of the Dorian Chersonesus. This isthmus, however, many authorities do not recognise as the Chersonesus, for it is the Peleponnesus, as Stephanus warns us (Strabo, Bk, xiv., Æn. Sylv. On Asia Minor, cap. 87). (5) There is also a certain plant thus named, which is very commonly found by road sides, the flower of which is very like the darnel (I use the words of Aldrovandus), whence it is also called wood-darnel (Dioscoris Bk. iv., cap. 39; Pliny, Bk. xxii., cap. 25).

VI. (6) Several of the ancient astrologers did (I speak on the authority of Hyginus) call the Little Bear constellation by the name Phœnix. The reason no doubt was that Thales (who was the first to call that constellation Arctoa) was by birth a Phoenician. There is another of the Southern constellations which has recently been discovered by sailors, a star of which is known by this name. (7) We have noticed above that the palm tree was called the phœnix by the Greeks. (8) There is also a kind of dye which gets the name of Phœnician.* (9) A certain musical instrument also which was invented by the Phoenicians gets the same name. Of this Athenæus speaks in his fourteenth book. (10) Phœnix is also said to denote the Elizir of Life by Aldrovandus, (Bk.

* The purple of Tyre.

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12. Ornith, chap. 27.) Nay, (11) the word also signifies an ointment or eye salve, as we are told by Stephanus in his Greek and Latin Lexicon. But (12) by far its principal meaning is that of the mythical bird with which we have stated it is our present purpose to deal.

VII. The synonyms of this term are many and varied. Claudian calls the phœnix par excellence the long-lived bird (Bk. 2) for speaking of the Rape of Proserpine he says :—

> Quicquid ab extremis longæva colonis
> Colligit, optatæ referens exordia vitæ.

Again, Ovid (2 Amor. El. 6), always calls it the Unique Bird.

> Et vivax Phœnix unica semper avis.

In Textor it has the following names :—The bird of second birth, the Pharian bird, long-lived, tenacious of life, the bird of the Ganges, of Assyria, the bird of the sun, of Titania, of Incense and of Fire. By the French it is called Phœnix, by the Italians Fenice, by the Spaniards Fenix, by the Germans **der Vogel Fenix**. But let us now return to the matter in hand.

VIII. According to painters and poets, the Phœnix is a bird of very large size, and of great beauty, very tenacious of life, being the only specimen in the whole creation of neither sex, and suddenly re-appearing from its own ashes.

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We shall consider the Phœnix part by part, and shall enquire into those various qualities which are commonly attributed to it by credulity or superstition. In the first place, let us explain or enquire into its size. It is said to be equal in size to the eagle. Herodotus, in that book of his histories which goes under the name of Euterpe, not only claims for it a size equal to the eagle, but declares that it is similar to that bird in every bodily characteristic. This, however, he draws, not from his own, but from others' experience. Philostratus, on the authority of Tzeze (Bk. v. Hist. Chiliad. 6), writes that it is larger than the peacock, and so differs very little from Herodotus. Next, as to its beauty. Lactantius Firmianus, than whom there is not a greater fanatic on this point, (to use a strong term), has written a complete poem which he has called "Phœnix." He says:—

Mitia quem croceo Punica grana legunt,
Hoc humeri, pectusque decens, velamine fulgent:
Hoc caput, hoc cervix, summaque terga nitent.
Caudaque porrigitur fulvo distincta metallo.
In cujus maculis purpura mista rubet.
Clarum inter pennas insigne est; desuper iris,
Pingere ceu nubem desuper alta solet.
Æquatur toti capiti radiata, corona:
Phœbei referens verticis alta, decus.
Effigies inter Pavonis mista figuram
Cernitur, et mistam Phasidis inter avem.

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IX. Next as to its longevity. Writers vary on this point more than on any other, so many are the varied forms which falsehood presents. Cornelius Tacitus writes:—Many different accounts are given of the number of years the Phœnix lives. A space of five hundred years is the most common acceptation. Pliny gives 660 as the number, Herodotus and Mela 540, Philostratus 600, Seneca 500, Albertus 350. To minds steeped in superstition such an age as this could not have seemed too great, had not Chæremon, the Egyptian, and other six poets (whose privilege it is to talk nonsense) given more than 7000 years as the years of the life of the Phœnix. Ovid is more reasonable, and in the 15th Book of his *Metamorphoses* he has spoken the ordinary sentiment of men—

> Hæc ubi quinque suæ complevit secula vitæ
> Ilicis in ramis, tremulaque cacumine palmæ,
> Unguibus et duro nidum sibi construit ore, etc.

"Longer lived than a Phœnix" has become a proverb. Oppian has brought forward a reason for the long life of this bird when he says that it cannot be killed by arrows, stones, or by the other contrivances of man.

X. It is commonly said that the Phœnix is the only bird of its kind in the whole world, and accordingly it is of neither gender. This, at least, is what we read in the lately-discovered manuscript—I mean the letter of Clement of Rome to

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the Corinthians. What value is to be attached to this we shall hereafter enquire. "Let us consider the wonderful marvel which is found in Eastern countries and in Arabia. It is a bird which is called the Phœnix ; this creature is the only one of its kind, is solitary in its life, and lives for 500 years."

Lactantius says :—

Fœnima vel mas hæc, vel neutrum sit mage felix,
Felix, quæ Veneris fœdera nulla colit
Mors illi Venus est, sola est in morte voluptas
Ut poscit nasci hæc, appetit ante mori.

Also, the bard of Mantua* sings—

Sola inter volucres, nec mas nec fœmina, sexu.
Sola caret, veneris sola adversatur honores.

Hence there has arisen a dispute among grammarians as to the gender of this bird, which belongs to neither sex. But such a discussion is merely a case of splitting hairs.

XI. No one who worships this idol of the poets denies that the Phœnix springs to life from its own ashes. Pliny, who himself regards the Phœnix in the light of a myth, quotes from Manilius (Bk. x., chap. 2, *Natural History*). "The best account of all has been given by Manilius, a Senator, and the most active of state officers. This man, who has become famous in the deepest sciences without

* Virgil.

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any teacher, says that no one has ever seen the bird feeding, that in Arbia it is sacred to the sun, and lives for 660 years; that when old age comes on, it builds a nest of twigs composed of cinnamon and thyme, fills it with scented herbs, and dies on it. From its bones and marrow there springs a creature like a little worm; from it comes a fowl. This animal, as its first act, performs the funeral rites to the former, and then takes away the whole nest to near Panchaja, a City of the Sun, and there places it on the altar." Lactantius Firmianus is worth quoting on this point—

Ipsa sibi proles, suus est pater et suus hæres,
Nutrix ipsa sui, semper alumna sibi.
Ipsa quidem, sed non eadem, quia et ipsa, nec ipsa est,
Æternam vitam mortis adepta bono.

Again, we have the words of Ovid—

Una est quæ reparet, seque ipsa reseminet ales:
Assyrii Phœnica vocant——

A better view of the matter can be obtained, as well as one of a more detailed nature, from the letter of Clement, of Rome, to the Corinthians, which Patricius Junius, its first editor, considered of the highest value. The words are as follow, and are taken from the revised edition of *Boeclerus* (in Programmat. Acad. xii., p. 61):—"When, however, it perceives its own end approaching, it makes a small nest for itself with thyme and myrrh and other spices, and when its time has

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fully come, it steps into it and dies. Then, when the flesh has disappeared into a putrifying mass, a worm is born, which is sustained by the moisture of the defunct animal and begins to grow feathers, and having become stronger, it takes the nest where the bones of its parent are and carries them into Egypt, into the city called Heliopolis. There, in full daylight, and in the sight of all, it places them on the altar of the sun, etc." These words are almost identical with those found in Ovid (Bk. xv., Metam. Fab. 37), and stated with sufficient prolixity in Lactantius, who, among other remarks, has the following :—

Quæ postquam vitæ jam mille peregerit annos,
Dirigit in Syriam celeres longæva volatus.
Tum legit ærio sublimem vertice palmam,
Flagrat et ambustum solvitur in cinerem.

XIII. On this point, of course, many doubts are raised as to the precise nature of the material from which the Phœnix is said to spring. Ulysses Aldrovandus, in his very excellent work on Ornithology (Bk. xii., cap. 28), says :—"Pliny maintains that a creature like a very small worm is first of all created from the bones and marrow of the old Phœnix, from which there next springs a fowl." Philostratus, as quoted by Volaterranus, without any mention either of bones or marrow, has the nonsensical story that from the Phœnix, without any ashes, there springs a worm ; from the worm

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a new bird is born, which flies into Egypt from an unknown quarter. Suidas, though he gives us no authority, seems to follow this account. Tzezes, however, quotes the book of Philostratus in another light, when he maintains that this worm which has sprung from the ashes of the dead Phœnix is the parent of the new Phœnix. Oppian does not even mention this worm, but thinks that from the ashes alone there springs a fowl. It is from this source, again, that Orus Apollo gets his very different account of the birth of the Phœnix, when he says :—"Desiring to be born from the blood that flows from its parent's wound, which is inflicted by a violent though voluntary dashing of itself to the ground." So much for Aldrovandus.

XIV. We must now make a few remarks as regards the home of this imaginary bird. Pliny, Solinus, and with them Div. Ambrosius (Bk. v., Hexaem., c. 23), write that the Phœnix dwells in Arabia. Cornelius Tacitus and Athenæus tell us that it was first seen in the Egyptian city of Heliopolis. Nicephorus (Bk. xv. *Ecclesiastical History*) declares that it is found near the equator to the east and south. Claudian and Lactantius are quite opposed in view, and dream of some Elysian field or other, or of some kind of Utopian Paradise. Meanwhile, let us hear what Lactantius has to say :—

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Non huc ex angues morbi, non ægra senectus
Non mors crudelis, non metus asper adit.
Luctus acerbus abest, et egestas obsita pannis,
Et curae insomnes et violenta fames.
Non ibi tempestas, nec vis furit horrida venti,
Nec gelido terram vere pruinæ tegit.
Hic genus arboreum procero stipite surgens
Non lapsura solo mitia poma gerit,
Hoc nemus hos lucos avis incolit unica, Phœnix,
Unica, sed vivit, morte refecta sua.

As to what food it eats, some maintain that it lives on ambrosia and nectar; others, on a very nourishing kind of dew. Ovid says its tears are of incense and its blood of balsam, etc. Of its note, which is the most tuneful and inimitable in the world, the greatest nonsense is talked; I am too annoyed to add anything on this subject; nay, my gorge rises at such falsehoods.

XV. Notwithstanding the flimsy nature of these facts, innumerable people have lived who have both accepted and promulgated them as historical truth. Of Ovid, Claudian, Virgil, and other poets I shall say nothing, for we must remember,

——Pictoribus atque Poetis
Quodlibet audendi semper fuit æqua potestas.

Tacitus, Solinus, and Philostratus are usually quoted from among the historians. The latter indeed is quoted by Conrad Gener, a Swiss Professor of Medicine and Philosophy now

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deceased (Bk. iii., p. 692, *De Avibus*), to the following effect:—"I believe the Phœnix is a bird which every five hundredth year flies over India on its way to Egypt." Can. Valerian tells us in Pliny that the Phœnix had flown over into Egypt. Sebastian Munster quotes a letter of an Ethiopian monarch to the Roman Pontiff. The following are its contents:—"In my country there is a bird called the Phœnix, the years of whose life are 300. This creature near the end of its life flies upwards so near the sun that it is burnt to ashes by the heat. Many of the fathers of the early Church, as for instance Ambrosius, Lactantius, Lyra, Tertullian, and, as Franzius declares, Nicephorus, allowed themselves to be imposed on by these nonsensical stories. Herodotus and Pliny went far more cautiously to work than these men. Would that they had done so oftener!

XVI. At this point we would have had to deplore the mistake made by Scaliger when he writes (Exerc. 133). "We read in the records of navigators, that the Phœnix is not absolutely a mythical creature. They affirm it is found in the inland parts of India. It is called the Semenda by the inhabitants." We are spared this task, however, by the fact that he seems in the following passages to abandon his faith in this story. Among recent writers Patricius Junius, swayed by the letter of Clement, has pronounced the tales

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of the Phœnix to possess historical accuracy. Whether, however, this letter be fictitious, as some maintain, and as Boeclerus remarks, or genuine, the moderate judgment of Gerhard Joh. Vossius which is contained in his Christian Physiology (Bk. iii. cap. 99), is worth quoting. "It is not necessary to believe that Clement knew everything that might affect the secrets of nature."

CHAPTER II.

CONTENTS.

1. The Phœnix never seen except in pictures. Evidence of the Scriptures against the facts adduced in regard to it.
2. Nature herself does not admit such a flying creature. Reasons given.
3. A description of the Salamander. It does not livel in fire. The reason.
4. The mythical story of the Phœnix upsets the peace of a healthy mind.
5. The source of these absurd stories.
6. The evidence of Laurenberg quoted and approved.
7. Is the Phœnix to be used, and if so how, to give point to a proverb, or to any other sayings of a similar nature.

I. This [fabulous] creature is quite a myth, and has never been seen except in pictures (I use the words of Herodotus). No man has ever seen it in true reality. Except a "'tis said," "'tis reported," "'tis a tale," or "so they say," no one can bring forward a clear statement in

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regard to the matter. (Gesner, page 692.) I regard as impossible, absurd, and openly ridiculous whatever, except in the way of a fiction, has been told of this creature. Such a belief as that in the Phœnix is a slander against Holy Writ, nature, and sound reason. We shall proceed regularly, and prove all our steps. Now, it is clear from the Scriptures that the Creator made male and female in all the brute tribes. With this intention the task of procreation was committed to all. To all alike did the same command proceed—"Increase and multiply." The Phœnix cannot be exempted from this command. And at the flood, not only did the quadrupeds but all the winged tribes go in with Noah, two by two of the unclean, and seven couples of the clean. The Phœnix is to be referred to the clean, nay to the most clean, class of animals, if any is. But where can we now discover either a male, a female, or seven couples?

II. Nature herself supplies us with arguments to defeat the defenders of the Phœnix. From death she declares there is no natural regress to life. The Phœnix, once dead, has entered on a stage of total extinction. This is the fiat of death. Nature declares that whatever is born into the world is born from what is similar to itself. In this work an equivocal birth has no place. If from a worm there springs a Phœnix, its birth

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would be doubtful, nay, the bird *itself* would be under a cloud of grave doubt. Nature says: "Birds are born from eggs, not from ashes." Birds likewise are oviparous, not viviparous. From the ashes of a fowl no one looks for a fowl, nor from those of a pheasant do we expect a pheasant. The same thing applies to the Phœnix. Nature tells us that without the fecundation and parturition of the female, no kind of creature can be preserved on the earth. Nature, too, teaches that no animal can be born from fire, nay, nor even be preserved in such great heat as is spoken of in the story of the Phœnix.

III. The statement made about the Salamander, to the effect that it can remain in the midst of flame without receiving any harm, is false. There is, however, as we intend briefly to show, such a poisonous creature as the Salamander, which is very like a lizard, and is very frequently found in Italy, of a black and tawny colour. Its tail is long and flexible, its skin rough, and it is marked with darkish spots on its back like stars. The statements of Galen and Dioscoris are more reliable. They say that the Salamander lives a long time in the fire, but is burnt and consumed by a too great heat. If fire can subdue iron, why should it not destroy a living body, which is soft and extremely porous? Though it may extinguish flame, it does not do this by the coldness of its body, but by its

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toughness, as is the case with many other kinds of flesh. The Salamander, however, succumbs to this. We may compare Scaliger, Exerc. 185. Now to return to our present subject.

IV. The Phœnix introduces the thinking mind to many and inexplicable difficulties. We shall relate some of the absurd stories. It is said that death is its life. When it dies it arises, and when dissolving away it is born again. Such nonsense! This bird is said to be of no sex. Our common sense tells us this is false. It is declared to be a solitary creature, and the only specimen of its kind. Sober philosophy demands that this doctrine be relegated to the regions of the absurd. Lucretius rightly argues :—

> Hûc accedit uti in summâ, res nulla sit una
> Unica quæ gignatur et unica solaque crescat.

There is an absurd story, too, that the Phœnix, by flying very high towards the sky, is scorched and burnt to death by the sun. The statement, in the first place, rests on a false supposition that the sun is the source of heat, and itself "warm" as they say. In the next place, so far is it from being the case that the highest region of the air is the warmest, those who have climbed the highest mountains in Italy, Greece, and the Canaries have always found the cold to be more intense. It is only the part of a madman to think that this bird lives so many thousands of years, as

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the world itself has neither been established nor shall be in existence so long, and at the same time to talk such an amount of nonsense about its death. All men must see the propriety of the words of the learned Laurenbergius, which are to be found in *The Philologer's Casket*, cent. ii., hist. 17.

V. In the meanwhile we shall make it a special point to speak freely what we think on those passages which relate to a matter which is obscure and covered with the veil of enigma. Next to the Hebrews, the Egyptians were the first to make use of and discover the liberal arts and sciences, as they were the first to employ various figures, paintings, and hieroglyphics. They were all kept secret, and lest they might come to be known among the common people, every effort was made to keep them hid. That age which we call ἄδηλον, that is uncertain and obscure, was a long one. The age that followed next we may consider the mythic or fabulous. In this, Poetry, especially that of Greece, and through her that of Rome, produced wide-spread traditions. We can the more freely pardon this art the crime of creating these fables, the more we remember the license poetry is allowed in whatever she touches. This is the source of the Phœnix story. It was by it as by a hierooglyphic that the ancients wished to indicate nothing more

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or less than the constitution of this mundane machine, and the end of everything sublunary. We have the words of Laurembergius who, to the passage quoted above, adds the following:— "I believe it has never been a real bird; there is a secret meaning hidden under this fable. Namely, this bird called the Phœnix is a token of the whole world; the golden head indicates the heaven with its stars, the bright body the earth, the blue breast and tail, the water and air. The Phœnix or world, however, will exist so long as the heaven and stars stand at that place where they were at the creation. When that ends the Phœnix will be dead, and if the old world renews its course everything will begin again."

VII. Such being the case, we consider that more caution and moderation should be observed in speaking of the Phœnix, in adducing evidence on the subject, in comparing similar statements made on it. For what is commoner than the saying, "A man with more lives than the Phœnix?" "A candid friend is rarer than the Phœnix," "To rise again like the Phœnix," "The Phœnix of literature." There used to be many men, and perhaps there are some still, who applied the words which are in every one's mouth in speaking of this creature, not only to martyrs and those who had died a death of piety, but to the Saviour and the resurrection of the dead.

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My authority for this is B. Franzius (*Natural History*, part ii., chap. 3, p. 350). Cyprian (as Franzius tells us, p. 349) used the simile of the Phœnix to describe that mysterious divine birth which Christ taught. There is no doubt, however, that the holy father was speaking in a purely human sense. They have the best regard for themselves who, in any disputations, and only after permission has been asked or limitation made, use such words as these—"If what is told about the Phœnix is true," "If there be such a thing as the Phœnix, a matter which we do not enter into here," etc. To our mind the Phœnix is a pure figment and nonentity. Long ago this was the belief of such great men as Herodotus, Pliny, Gesner, Aldrovandus, Franzius, and Sperlingius. To God alone be glory!

Four Zoological Addenda.

I. Moles are not without eyes of their own. They have organs of vision, which have not been given them by nature without a use. They perceive men not only by the wind blowing the scent to their nostrils, but also by their eyes, which, however, are of the very smallest kind. Thus the proverb, "Blinder than a mole," is quite false. We may compare the recent dissertation on the "Power of Vision of Moles" by Thomas.

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II. Dormice, although very much addicted to sleep, do not certainly live by sleep, and without any kind of food during a whole winter. Besides other reasons, we have the evidence of experience against such a supposition. They have been caught in the depth of winter in the very act of stealing eggs and chickens. Martial's dormouse is therefore mistaken when it says—

> Tota mihi dormitur hyems et pinguior illo
> Tempore sum, quo me, nil nisi somnus alit.

III. She-bears do not complete the work of gestation by licking the fœtus.

It is one thing to lick off the filth from anything; it is quite another to complete the process of gestation by licking. Scaliger says:—"In our Alps hunters have found pregnant she-bears, which, when cut open, have revealed the fœtus fully developed within them." (Exerc. 6.15).

IV. The hare species is not a totally hermaphrodite one.

To proceed from the malformation of certain individuals to assert the fact of a whole species would be the height of folly. Bodinus has the words—"These creatures are some of them hermaphrodite, but by no means all of them. This I have learned from an experienced hunter, on asking him to resolve a doubt I had on the subject."

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On the Behemoth,

BY

GEORGE CASPARD KIRCHMAYER.

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INTRODUCTION.

NATURE attracts us by a love of herself. She invites us to help her. Here by her diversity, there by her economy, here by her sublimity, there by her mirth, and anon by her world-wide gifts does the beautiful and ample mother of all display herself. We must therefore follow her in all we do. Although indeed sometimes and in some places she clothes herself in most beautiful garb, yet I am inclined to think that nowhere does this beauty attract us more than in the great

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tribe of the animal creation. It is not my intention to enter into disputed or doubtful points. We have all that we require at hand. We surely cannot get a better subject of consideration than the noble pair of huge animals called the Behemoth and Leviathan. The names of these creatures are familiar to all of us. May their nature be made familiar to the learned by the help of God's grace.

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On the Behemoth.

1691.

CHAPTER I.

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I. That we owe the history of the Behemoth and Leviathan to Job, the most elegant writer on physics in sacred literature, and (with the

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exception of Adam, Jacob and Solomon, the wisest of all mankind) clearly the greatest authority on natural history, is proved by his 40th and 41st chapters. We get our knowledge of the Behemoth from the first, of the Leviathan from the second of these chapters. "Behold" says he, who is at once the Creator and Preserver of nature, "Behold now Behemoth, which I made with thee: he eateth grass as an ox. Lo now his strength is in his loins, and his force is in the navel of his belly. He moveth his tail like a cedar: the sinews of his stones are wrapped together. His bones are as strong pieces of brass, his bones are like bars of iron. He is the chief of the ways of God: he that made him can make his sword to approach unto him. Surely the moun'ains bring him forth food, where all the beasts of the field play. He lieth under the shady trees in the covert of the reed and fens. The shady trees cover him with their shadow: the willows of the brook compass him about. Behold he drinketh up a river, and hasteth not: he trusteth that he can draw Jordan into his mouth. He taketh it with his eyes; his nose pierceth through snares." So much for the words of the sacred book on this animal.

II. It is our duty to discover to what creature these attributes are to be assigned, and what is to be understood by the Behemoth. It requires

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very little insight to see that a creature of more than ordinary strength and size is here talked of. Those who, by rejecting all literal interpretation, seek an allegorical meaning when there is none, at once by one huge leap pass from natural things, and say that the devil himself is meant. This is the view adopted by Thomas and Lyranus. (See Dn. D. Olearius Conc. 49, *in Job*, page 388). Those who wish to see a comparison between the Behemoth and the devil drawn out can consult when they wish, Dn. D. Scultetus Conc. 232, *on Job*, page 310. For the present we shall pass over the attempt of Johannes Camerenses, who tries to transform for us the Behemoth into a dragon. Nor can we place much confidence in the idea of Sanctius,* who understands by the Behemoth a huge bull. The learned John Eusebius of Nuremberg, formerly Professor of Physiology in the Royal Academy of Madrid, takes much the same view when he says (Bk. xi. *Nat. Hist.*, chap. iii., p. 141), and maintains by every possible argument that an ox is meant in the passage quoted above.

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* This Francis Sanchez, or Sanctius must not be confounded with the celebrated author of *De Matrimonio*. Francis Sanchez spent most of his life at Las Brocas, in Spain, and was a famous philologist, if the term can be applied to the pedantic grammarians of the 15th century. He died in 1600.

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III. We shall, however, be much less ready to admit the silly stories of the Rabbis. Rabbi Abraham declares that the creature is a monstrous and unnameable animal. Rabbi Moses, that the word *Behemoth* is a sort of collective for all the ox tribe. By a similar disregard of what the real meaning is, one could vindicate the myths of all the writers on the Talmud. The circumcised Jews maintain in sober earnest, that it is a huge ox whose head is one mile, its neck one mile, and its body seven miles long. They say this beast feeds over a thousand mountains each day in Paradise, until Messiah comes and slays it as a pleasant dish for the Jewish people. See a lengthy account of this by Buxtorf, (in Synagog. Jud., chap. 36., p. 466.) Compare Gerson (Thalmud p. 94 cap. 46).

IV. We now bring forward our own view, and maintain that that creature is meant by the Behemoth to which alone all these passages can refer, if their meaning be not distorted. The Elephant alone can be meant by the word Behemoth. This assumption of ours we have now to prove. We shall proceed bit by bit, and shall fix the name as belonging to the Elephant alone, and show that the facts stated can only be applied to it.

V. The Elephant gets the name of Behemoth, which is a feminine and plural noun, just as if we were to call it "cattle." The Hebrew phrase in

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this passage denotes excellence, and "Behemoth" is applied to the Elephant because, by reason of its enormous bodily size, it can overcome many beasts. It denotes the highest wisdom. (Proverbs i. chap., v. 20, and ix. chap., v. 1.) By similar reasoning the Elephant is called θηρία by the Greeks, as we are told by Suidas. I have also seen several passages quoted from Latin authors by Ulysses Aldrovandus (Bk. i., chap. 9, p. 97, on Quadrupeds). The Latin word is itself derived from the Greek word meaning a hill or small mountain, as Isidorus shows. Such a thought must have been in the mind of Oppian, unless I am mistaken, when he wrote—

> Ut si illum videas dum immania corpora versat,
> Excelsi montis procera cacumina credas.

By others the word ἐλέφας or ἐλέβας is derived from the participle βὰς of the verb βαίνω and the noun ἕλος, which means a marsh, because it is a well-known fact that the male and female Elephant are in the habit of copulating in marshes.

VI. We have now to clear away some ambiguity attaching to the word, and that in a few sentences. Pliny speaks of the Sea Elephant, and says it is so named from the exceeding brightness of its tusks and its great size, in which respect it resembles the land elephant. (Pliny, Bk. ix., chap. 5). I believe that in this passage he is referring to the walrus. There is, besides, a kind of locust which

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rejoices in the name of Elephant. Let us quote a passage from Pliny (Bk. xxxii., chap. 2). "The locust which goes by the name of Elephant is black, and has four cloven feet; it has, besides, two arms, with two joints, and one toothed claw on each." There is also a kind of jug which goes by the name of "elephant," as we read in Athenæus (Bk. ii., chap. 5).* Elsewhere, in the same author (cap. 16), Epicinus says:—

"... hodiè ad Clepsydram
torrentis instar aurigabor utraque,
est autem elephas. Elephantos attrahit rhytum,
quod congios capit duos ..."

VII. We must also touch on the different names for the Behemoth, and that in a few words. By the Latins it is called *pecus Indicum*, and especially "*Bellua Lybica*" Some call it *barrus*, whence we derive "*barritus*," the cry of the elephant.† Horace asks—

"Quid tibi vis mulier nigris dignissima barris?"

By Lucretius elephants are called "snake-handed bulls." His words are—

"Inde boves Lucas, turrito corpore tauros
Anguimanos belli docuerunt vulnera Pœni
Sufferre."

* "Idoneum nisi tibi elephantum puer ferat. Quid est hoc per Deos? Poculum magnum, choarum quod trium sit capax," etc.

† And hence, also *barritone*.

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He has wisely given them this name, for it is a fact that the Elephant uses his trunk like a hand. He bends it back and forward, contracts and stretches it. It can be twisted about because of its flexibility, can be moved with great ease, and can be wound round like a serpent. The most common of the other names of the elephant is the Luca cow. The reason of this is as follows :— Pyrrhus, King of Epirus, when summoned by the inhabitants of Tarentum against the Roman power, first opposed the Romans with herds of elephants in Lucania, where they had never been seen before. By consulting Pliny, we find from Book viii. of his *Natural History*, chapter 6, that elephants were first seen in the war with King Pyrrhus in Italy, and were called Luca cows, because they were seen in Lucania.

VIII. We know that the Romans of old cultivated their own farms and were their own ploughmen. And what is strange, asks the learned Rupert (p. 259), in their giving animals the names they did? They called the ostrich the "great sparrow," the camelopard "the wild sheep," panthers "African mice," lions "Numidian bears," and they were led to this, like country folk and children, by making a comparison between these new animals and those which they knew as native in their own country. Virgundus shows this (Super Flor., Bk. i., cap. 18). Lipsius had

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denied, on the authority of Pliny, that there were any bears in Africa Salmasius opposes Pliny and Lipsius with the authority and evidence of Herodotus, Strabo, Virgil, Juvenal, Martial, Solinus, and Marcus Antonius Sabellicus. We are now ready to return to the subject of the Luca cows. M. Varro laughs at the derivation we have given above, and rebuts the opinion of those who think that the elephant was called the Luca cow or Luca bull from the word Lucania, declaring that it is not in accordance with the Roman turn of mind. "I believe," he says, "that they got the name of Luca cows from the word lux (light), because of the far-shining glitter produced by the towers placed on their backs, which were ornamented with gold shields."

IX. Having done with the word itself, we now pass on to the matter in hand. We have made the Elephant the subject on which we are to speak. We shall, in order, apply to it the attributes we quoted from Job. "Behold now Behemoth which I made with thee; he eateth grass as an ox." This squares exactly with the Elephant, which was created with man on the sixth day of creation to live on the earth. Nay more, this creature, contrary to and beyond the nature of wild animals, loves man and delights in his society. He allows himself to be led hither and thither by a timid Arabian boy, and suffers himself to be

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beaten by him. Pliny very truly says (Bk. viii., cap. 1), "The Elephant is the largest of animals, and comes nearest to man in instinct. It has been taught by its intelligence" (I would prefer to call it its power of using its instinct), "obedience to man's tongue and its master's orders, and remembers favours received; nay more (a rare circumstance in man), it can be guided by goodness, prudence, and justice." These are the words of Pliny. But he stupidly makes a further remark in the same place, to the effect that the keeping of faith, the worship of the sun and moon, and some silly prayers or other, are accustomed to be paid to the Creator by the Elephant. Pliny is here advancing from the actual to the imaginary. Ælian (Bk, v., c. 49) incurs similar censure. Lipsius is much more cautious in his praises of the Elephant. He says—"I make no doubt that there are many true statements made concerning this animal, but there are also many which overstep the truth. Is there anything so strong as to bear whatever weight is put on it?"

X. The statements however of the well known Vertomannus on the wonderful similarity between the elephant and man, are not displeasing if received by a healthy mind. He declares that "he saw certain elephants which appeared to him to have more sense than the men in some districts." A man is always a man, and a brute a brute. Yet

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man weighed down by natural stupidity, or sunk in barbarism, or otherwise degraded, has little if any of the divine in him, (I am excepting his reason which sometimes he is unable to use) to distinguish him from this most intelligent creature. This at least is true that none of all the brute creation approaches nearer man than the elephant. The elephant accordingly takes the palm of superiority before the lion. He has a more noble nature. "At Rome not long ago, (I quote from Aldrovandus) several elephants were taught wonderful tricks, and to perform evolutions very difficult to explain. One of their number, less tractable than the rest, and the recipient accordingly of more frequent scoldings and blows, was surprised during the night practising and teaching himself of his own accord." We have ourselves a very few years ago seen this creature taken through many states and cities of Germany, a perfect marvel of intelligence. It leaped in time to music, threw a javelin, waved a flag, looked for a coin that had been hidden, and, by means of its trunk, found it and returned it. In short it did everything in the most prompt manner at the nod of its keeper.

XI. The Elephant is said to eat grass like the ox. It is well known it is not a carnivorous creature like the lion, eagle or vulture. Nor is it a devourer of insects like the nightingale, lapwing

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or swallow. Nor is it omnivorous like the magpie, crow or raven. Cardanus (Bk. x. Subtil.) has the words "It must needs live on shrubs, fruits and grasses, for otherwise it could not possibly be a good animal. For we know that all animals which live on flesh are savage, cunning cruel and pugnacious." Aloysius Cadamustus, quoted by Ulysses Aldrovandus (Bk. i. de quadrup. p. 214), bears witness to the fact that they feed most eagerly on the leaves, and even the very trunks of trees. Diodorus Siculus, following the Sacred Scriptures, says that they frequent mountain pastures and reedy fens. When their ordinary food fails them, they do not scruple to eat roots, and certain fruits such as melons, apples, and barley. At Onold, I saw eight huge loaves devoured by an elephant in a short time. Nor does it disdain wine. Custom is here a second nature.

XII. The strength of the Elephant is tremendous. They carry towers filled with armed men against the enemy, and with a sword tied on to their trunk, fight with great effect, committing great havoc amongst the men upon whom their keeper urges them. Cardanus says "They have such bodily strength that two of them can pull upon shore a laden vessel of the largest size." The Indians have a habit which they still keep up of fastening two iron chains round the elephants belly, and fastening by this means a wooden

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saddle on its back, on which is placed a small tower, in which seven men can stand upright at a time, (sometimes even as many as fourteen) all armed for battle. But why need we delay over minor details? An elegant passage occurs in Maccabees vi., v. 37., where it is stated that each Elephant carries a tower, and in each tower there are thirty-two men, not counting the African driver. Ælian is our authority for stating that elephants were formerly used to pull down the walls of an enemy's town. With their trunk alone they can toss up full armed men. Ctesias himself saw an elephant uprooting a palm with its tusks at the command of its driver, and pounding it beneath his feet. One should get a sight of two of the tusks of this animal, and not laugh, when he is told on the authority of Cardanus, Bk. x., p. 319, that Vertomannus saw a pair that weighed 325 pounds. Julius Cæsar Scaliger himself saw a single elephant's tooth (whence we get our ivory) longer than a man (Exerc. 204, sec. 1). "I have seen," he says, "a tusk far taller than myself." Those which come from India are found to be the larger and stronger.

XIII. We now pass on to a consideration of certain parts of the elephant. In this connection we must use the moderate language of Job—"He moveth his tail like a cedar; the sinews of his genitals are wrapped together. His bones are as

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strong pieces of brass, his bones are like bars of iron." The testicles of the elephant are here the first point of consideration. The male elephant's organ of generation is not very large. Cardanus says that it reaches to the ground, although this is denied by some. We shall pass over this point, and consider the colossal size of its bones and its feet. Its legs are rough like columns, and make deep footmarks on the ground. Its thigh bones go down straight, and do not bend outwards like those of cattle. Hence it is, that the joints of its knees are so level with its legs, that unless one saw its legs bending one would say there were no joints at all. Hence, also, has arisen the idea that the elephant has no knee-joints, so that if it once falls on the ground it cannot rise again. With this remark it was that Diodorus Siculus and Strabo persuaded many men of the truth of a false account of the capture of elephants in the woods. The elephants lean, they said, on the trees which form their usual sleeping-place, but which in the meanwhile have been almost completely sawn through. I have seen these animals lying down and at once rising up again at the word of their owner. Others have done so too, and the fact is beyond all doubt.

XIV. We have now to give a description of its superiority to other animals, and of its natural powers of defence against attacks. The paths

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of God are glorious. The Elephant is the first of the works of God, for among quadrupeds it is the highest and the chief work of God next to man. Again, the elephant is said to have been created first of all living quadrupeds. My authority for this is Dn. D. Olearius (Conc. 49, Job, page 388.) However that may be, we maintain that next to man the first place is to be given to the Elephant in preference to the lion. Our reasons for this we have already stated. The nearer anything comes to man, the more exalted is it to be reckoned. We have already pointed out the extremely docile nature of the Elephant. To our own words those of Pliny may be worth adding (Bk. viii., cap. 3). "Mutianus, who was thrice Consul, is my authority for saying that one of these animals learnt the formation of Greek letters." Ælian says:—"I have seen with my own eyes an Elephant writing Roman characters on a table with its trunk quite correctly, and without any twisting. Nay more, while it was writing, its eyes were steadily fixed on the table, so that one would say that it was keeping its attention fixed and following what it wrote." Nothing of such a nature can be said about the lion. It is a solitary creature. The Elephant delights in a royal retinue. The lion is a cruel beast: the elephant docile beyond belief. Clemency becomes a king. The lordly Elephant rejoices in its armour. "He," says Job, "that

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made him can make his sword to approach unto him." We must remember it has gleaming tusks besides its trunk, which it uses as a sword. Aldrovandus well says—"It uses its trunk like a hand, and can so handle everything with the point thereof, and so use it for grasping objects, that not even the smallest coins can escape it. It even takes them up and hands them with its trunk to the keeper who is seated on its back." When about to cross a river or a deep lake it breathes through its trunk, which it keeps raised aloft, thus affording a remarkable instance of the prudence and foresight of nature. Pliny says—"They eat with their mouth, but breathe and drink and smell with what has not inaptly been called their hand." (Bk. viii., chap. 20.)

XV. "Surely the mountains bring him forth food, where all the beasts of the field play. He lieth under the shady trees, in the covert of the reed and fens. The shady trees cover him with their shadow; the willows of the brook compass him about." We have already spoken of its food in the paragraphs preceding. Here now we have a description of the Behemoth from the point of view of its quietness and habits. The Elephant is docile by nature, and can be tamed at the first attempt. Oppian is worth quoting.

Illi vastus inest animus, dum saltibus errat,
Et ferus; est homines inter mansuetus et æquus.

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Herbiferis etenim atque umbrosis vallibus olim
Fagos atque oleas et celsa cacumine palmæ,
Sæpe solo stravit, firma sub radice revulsa,
Ingenti incumbens et acuto robore dentis;
Ast ubi in humanis manibus versatur eundem
Deserit ille animus, fugiuntque immania corda,
Namque jugum patitur, durisque stat ora lupatis,
Et pueros tergo discit gestare magistros.

Thus, although the Elephant is a strongly-armed creature, it is yet contented with grass, and it kindly removes with its trunk from its path those animals that walk in safety round it, to prevent their being hurt by any unforeseen motion of its own. (Dn. D. Scultetus, p. 316.) When they have eaten their fill, they return to their moist and marshy retreats and seek the reedy pools, there to lie down. At other times they never enter the water unless compelled, although their great delight is in it. They have the greatest difficulty in their attempts at swimming, on account of the very great size of their bodies.

XVI. "Behold he drinketh up a river and hasteth not; he trusteth that he can draw up Jordan into his mouth." Drinking is with the Elephant a slow and very long process, and it takes up such a large supply of water at once that one would think it meant to imbibe the whole river. It does not, however, drink till it has put its feet into the water and disturbed it. Camels and horses have the same habit. It is wonderful

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how the brutes know what is best for themselves. Pure water is said to produce colic in their insides. Aristotle says—"The Elephant takes at one meal nine Macedonian measures of food, and generally drinks six or seven." This huge supply is required by the huge size of its body, and is not the consequence of the mere pleasure of eating. This Sperlingus rightly maintains in his Lectures on Zoology (chapter on the Elephant, p. 5).

XVII. "He taketh it with his eyes; his nose pierceth through snares." Some take this sentence as absolute, others understand it as put interrogatively. We have no wish to disparage any one's opinion on the subject. Our authority for the view we have taken is Diodorus Siculus and Pliny. The Elephant, although the largest of the animal creation, has yet natural enemies. Its greatest dread is fire, and the next pigs, the grunting of which it cannot endure. But its greatest enemy is the serpent. This creature, seeing the Elephant drinking beside the river, or feeding leisurely, suddenly springs at its eyes, and sometimes gouges them out, sometimes with the coils of its long tail takes such a grasp of its trunk, that it is either strangled as by a noose, or prevented from defending itself. Thus the serpent sucks its blood, until the Elephant is either overcome by exhaustion, or, deprived of sight, dies outright. See Diodorus Siculus, Bk. iii., chap. 3; and

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compare Pliny, who has precisely the same account, Bk. viii., chap. 12; and Solinus, chap. 38. On the ordinary and multifarious methods of hunting the Elephant our chief authority is Aldrovandus, and next to him B. Franzius, in his *History of Animals*. We have been compelled to enter thus into detail about the Elephant, which is not a whit less than we should have required to prove that any smaller animal was meant by Job. It is a fact that by no other animal can all these attributes be justly claimed.

END OF VOL. II.

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